k: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

The Ruala did not fear war. Were they not strong and undefeated for one hundred and thirty-seven years? 703

As yet, they had no suspicion of Ibn Meheyd's activities, but he had, to all intents and purposes, united eight other tribes with his Fid'an. They only lacked a suitable pretext. Nature, however, helped them meanwhile by wearing out the powerful and high-spirited Ruala.

Hot winds swept over the Hamad and the Syrian steppe—but never a drop of rain. Unusual heat brooded over North Arabia, so that everything withered. The Ruala pushed onwards faster and faster and lengthened the day's marches. From one horizon to the other the vast herds covered the wilderness. It was almost as if the herders had lost all control over the starving and thirsty animals. Every morning, like clouds of locusts, the camels overflowed the desert on a front of fifteen to over twenty miles. Small, shrivelled herbs were their only nourishment and the small amount of moisture in the plants was all that saved them from dying of thirst. 731* 221*

There was something gigantic and exalting in this unexampled struggle of man and beast for very existence against the pitiless forces of Nature. Those who were unequal to the struggle quietly succumbed. The countless herds moved slowly over the boundless plains, which here and there still showed faint touches of forage, more grey than green. To my amazement, I discovered that the fat, brick-red hairy caterpillars which, in spite of the drought, were to be found on every stalk and flower, not only helped to nourish hundreds of thousands of desert fowl, bustards, and gazelles, but also our camels and horses. Troops of gazelles were in flight from death in the wilderness, striving with a last effort to reach the dis- [136 231]

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people. Thereupon, she untied her head-cloth and her glorious tresses fell over her shoulders. At a sign from her, the escorting women, who had continued to walk beside the camels, climbed up again to their several litters.

From the midst of the migrating multitude now came the sounds of shots fired in jubilation, and soon tribesmen were galloping forward from all directions. They assembled and in a body raced toward the *Markab*, Faris at their head. Amidst the thunder of hoofs and the glint of carbines, there arose the wild chant of the young men as they pressed around their queen.

Tuëma had risen and stood erect in the lofty frame. Her face became transfigured in an ecstasy of joy. Suddenly she put both her hands to her throat and tore open her dress and broke into jubilant song. With bared breast she rose, straining her supple body until she was poised high above the ark, holding aloft a bunch of snow-white ostrich plumes. She looked like a goddess—the bravest and most beautiful maiden of her great tribe. She cried to the youths words of passionate eloquence. She inflamed them with warlike ardour. She exhorted them to remember the heroes who once had chained themselves to this Standard by means of the iron shackles of their mares, so that they might not leave their queen, but defend her to the last breath.

Faris's eyes were fixed in rapture on Tuëma, on her lofty throne. In his hand flashed the sword of Jidua, a great hero of the Ruala. He carried the historic blade to his lips with both hands and kissed it. "O Tuëma,

l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

XXI

The "Ark of Ishmael"

TO THE BEDOUINS of Arabia, the *Markab* has a significance such as the Palladium had to the Trojans. They all hold the belief that the possession of this symbol, much like the Israelitish "Ark of the Covenant", means safety and power to the tribe holding it, while its loss spells disaster to the tribe and its subsequent dispersion. The Ruala have held it uninterruptedly for nearly a century and a half, but even to-day the sight of "Ishmael's camel-throne", with the chosen maiden sitting on it in times of war, will inspire them to greater heroism. The warriors composing its guard of honour are the picked troops of the tribe. They vouch for its safety with life and limb; they are, above all others, the heroes of Arabia.

Before coming into the keeping of the Ruala, the *Markab* was held by the Amarat. More precisely, it was in possession of the Ibn Hadhdhal family of that tribe until 1793. In that year the Wuld'Ali, a tribe in alliance with the Ruala, made war on the Amarat. Jidua ibn Mubadir, a Rueyli then visiting the Wuld'Ali, took part in the campaign. At the height of the decisive battle, so the tale is told, this Rueyli, with permission from the Wuld'-Ali chieftain, flung himself on the horsemen guarding the *Markab* (with the Amarat maiden enthroned in it), cut his way through single-handed, and with one blow of the sword cut off one of the legs of the camel bear-

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

Verse 1. *Mâ jeğmed* means "that which adheres (sticks) and colors." The Bedouins prefer coffee which leaves dark-yellow stains on the white cups. The wild geese are called *maḥâdîb* from their fat bulging backs. 2. The roasting is finished when the fine drops resembling sweat disappear from the coffee beans. 3. Through prolonged use the inside of the mortar becomes very shiny, as does the spot outside pressed by the knees of the person working the pestle. *Jel'i*, the mortar bows because the beater inclines it from side to side when shaking off the coffee that sticks to its sides. *Dubb ad-dahr* means "as is the custom, life long." 4. *Čaffat aṣ-ṣîn* is the inside of a porcelain cup, *wars* (or *kurkub*) the plant from which the yellow dye is made. *Šfûf* was explained to me as lips, but it can also mean the stuff for a dress. 5. The first cup should go to the *'ažîd*, or leader of the troop. *Mafras* signifies the spot where the enemy's horses were repulsed when trying to free the captured herds. 6. *Ẓabẓâb* is the term applied to the warriors mounted on horses. If the enemy attack a migrating tribe they are opposed by the *salaf*, a troop of horsemen who attempt to drive them from the camels which carry the tents, household goods, supplies, and women and children. If the enemy is numerically stronger, the troop opposing them may soon be scattered, in which case only the bravest will persist in defending the camels of the different families. 7. The owner of the tent, who sets meat before the hungry fighters on their return from a raid, is entitled to the most coffee. 8. *Wafel* is the twice-boiled coffee, which not only leaves no dark-yellow stains on the white porcelain but is almost wholly gray, *šâb*. It is good enough for such visitors, *mela*, as press, *raṣṣâṣe*, into the men's compartment. Although they see that they are depriving the more esteemed guests and the tired fighters of their places, and that the host looks at them with an unfriendly eye, yet they do not leave the tent. At last the short stick, *miš'âb*, such as is used for urging on and driving away the donkeys, must be applied to them. 9. If the alarm cry is sounded, a true Bedouin instantly arms himself with his best weapon and runs to help, *jifza'*, his attacked countrymen, but a scamp of the sort just described will only snatch up a thick stake used for poking the fire, *miṣlâb*, thinking he can scare the enemy with that. *Sâheğîn* (or *târečîn*) *al-mwâğib* are those who are unmindful of their duties towards their clan and tribe and are conceited braggarts, *kbârîn al-anfos*.

578 and compel him both to right the wrong done and to give
602 compensation.

627 When he has complied with every demand, the powerful man now asks his weaker opponent to declare this publicly. When that is done, he ties a white cloth, *šowra*, to a stick or spear, just as was done with the black material before, and makes a circuit of all the camps in the vicinity, waving his flag and crying:

"We have done our duty, *kaẓejna lâzemna*."

This he does in order to inform all the wronged one's relatives that a reconciliation has been effected, for otherwise he might be attacked by some of them. Moreover, he wants all his fellow tribesmen to know that no further reproach may be brought against him.

●703 A white flag is also flown by a grateful enemy in honor
577 of his benefactor. Whoever on a raid or in a fierce fight or when being pursued has been saved from certain death, on his return flies a white flag in front of his chief's tent and says:

"So-and-So — may Allâh whiten his face! — on a day when life was nearing its end and death was stepping forward, saved the neck which moves here before you. Oh, may Allâh whiten his face! *Flân bajjaẓ allâh waǧheh jowm aḳfat al-ḥajja w-aḳbalat al-menijje fakk ar-ruḳubat al-mâlijje.*"

Then two of the assembly stand up, inquiring: "Whose is the white flag flying here? *lemin hal-bêẓa al-mabnijje.*"

"It belongs to So-and-So, may Allâh whiten his face!"

"We testify that he is deserving of a white flag. He is a brave youth who acted, as he did, with deliberation. Hail to him, by Allâh himself! *Jistâhel al-bêẓa ṛlâmen ʿana-lha w-hejh hejh jâ lallâh.*"

From the chief's tent the news of the honored man's deeds spreads through the whole camp, the guests present, of course, bring the news to other camps, and before a month is out the main topic of conversation at all the camp fires for hundreds of kilometers around is the story of how X has saved Y from certain death.

BEGGARS; LOST ARTICLES

735 There are no beggars among the Rwala. An impoverished man is helped by his kin, his clan, and the chief. And yet sometimes beggars are to be seen walking through the camps.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

to be of considerable age, because for the last fifty years no pistols have been carried; revolvers have now taken their place. *Al-mğarrez*, the killer, means the long spear—but this also has had to yield to a good repeating rifle. 539x

Jâ hejh jâ râ'i-l-ḳa'ûd
rajjeẓ ḳa'ûdak jammana
min 'oḳob mâ ḥenna ba'id
w-naḥmed alli lammana
w-elja' telâḳen bes-semâḥ
narẓîk w-naz'al 'ammana.

Oh, hail to thee, O thou camel rider!
Let him walk by our side leisurely.
Now that we are far away
We, it is true, praise him who assembled us.
Still, if [our mares] should meet [the foe] on a hard plain,
It is thee we desire, for we are angry with our uncle.

The negroes serving with Prince an-Nûri wished to be commanded on the raid by his son Nawwâf, even if the prince himself took part in the expedition. Young Nawwâf was more fiery than his prudent father, who was too considerate of the lives and health of his warriors. They expressed their wish in the above ditty. [703]

The camel rider is Nawwâf. The raiders were assembled by an-Nûri. *Semâḥ* is the term for a hard plain where there are no impediments to the swift movements of the horses. *Elja' telâḳen* is said of the mares of the Rwala and also of their opposing enemies. *Narẓîk* stands in the Šammar dialect for the *nabṛîk*, we wish or desire thee, of the Rwala. After the power of the Šammar emir, Eben Rašîd, had collapsed in 1906, many of his negroes went to an-Nûri. *'Ammana*, "our uncle," is Prince an-Nûri himself, for the negro addresses his master with the word *'ammi*, "my uncle."

Jâ 'aẓejb jâ ṁarḫi-l-ğerîr
jâ šowḳ mardû' al-wašâm
muḫli-l-'ağûz min al-ğenîn
jâ-lli ṣwibak mâ janâm.

O 'Aẓejb! O thou who slackenest the rein,
O darling of her who is tattooed with dye,

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539* to knock down the enemy blocking the way in front of their she-camels. The word *kankabb* (or *kankab*) is used of a rider [703] who pretends to repair something in order that he can stay in the rear. If his comrades are getting the best of the fight, he, too, joins in, but otherwise he makes his escape. The honor of such a man is stained, he is an *adnas*, a base or filthy one. [713] *Mšenšelât* are spears adorned at the ring between the shaft and the spear blade with tiny chains which tinkle at every movement of the rider. Ad-Dejr is a town on the right bank of the middle Euphrates.

Jâ ḏîb jâ ḏîb an-nefûd
ṣawwet 'ala ḏîb al-ǧalad
er' at-tijâha bes-senûd
mâ bên aš-šâjeb w-al-walad.

O wolf! O thou wolf from the Nefûd!
Say to the wolf of the rocky desert:
"Behold those wandering in the upper part of the valleys,
What a throng is there of old men and youths, too!"

The repulsed and defeated enemy hide in the gullies intersecting the rocky desert. *Nefûd* (pl., *nifd*) means sand, a sand-covered country, a sandy desert; *ǧalad*, stone, rock, or a rocky descrt. *Senûd* signifies that the enemy is fleeing upstream.

Jâ ḥzûm w-eḥleb lel-faras
jeḏkar abu mâjele lafa'
ḥarâjeb mâ bah manâǧi
w-lâ bah 'ala-l-ǧâhel ḫafa'
abṛi 'alejha naṯḥat âl ṭajjâr
w-al-'elem elja' ḳilteh wafa'.

O Ḥzûm! draw milk for my mare,
For it is said Abu Mâjele has arrived,
And the wars to come are no secret,
Not even from a fool concealed;
That is why I will attack Âl Ṭajjâr on her,
And what I foretell will doubtless occur.

Abu Mâjele negotiated with Eben Smejr and Eben Ṭajjâr about the settling of various mutual complaints but without success. After his return it became evident that war with Eben Smejr and his followers was inevitable. Âl Ṭajjâr, famous

721 704 726 enemy is approaching, he orders all his tribal divisions to get ready. Soon troop after troop headed by their chiefs arrive at his camp, defile before his tent, *je'arẓûn*, and shout their battle cry:

"Before thine eyes, *'ajnâk*, O chief! The rider protecting the 'Alja camel herds rides before thine eyes, and that rider is a Rwejli, *'ajnâk ḫajjâl al-'alja rwejli.*"

● 703 726 The battle cry, *naḫâwa*, uttered before the chief is intended to rouse both his courage and that of his warriors, *ješiddûn maḥzam aš-šejḫ w-juḳawwûn* (sic) *'azmahom.* As a proof that they will not desert their fellow tribesman they defile before him on horseback; this is called *'arẓa.* The *'arẓa* is always connected with the *naḫâwa.* Without a *naḫâwa* there is no *'arẓa.*

Whenever Eben Ša'lân sets out to rescue his captured herds, he shouts to the enemy from afar:

"Oh, how many times have we freed herds like these from enemies like you. The rider protecting the 'Alja herds is a Rwejli! By Allâh himself! This day is the most ruinous of all days for you. Oh, how far are your kinsfolk from you! *Jâ mâ fakkejna miṯlehen min miṯlekom ḫajjâl al-'alja rwejli w-allâh hal-jowm aḳrad al-ajjâm 'alejkom w-ba'ad ahalkom al-jowm 'alejkom.* All of you must perish, your kins will not come to help you!"

If the victorious attackers expect a second counter attack, *faz'a*, stronger in numbers, before hiding themselves their cavalry defile before the commander and the camel riders and shout their battle cry:

"Before thine eyesight, O chief! Before your eyes, O comrades! The rider protecting the 'Alja is a Rwejli!"

The commander answers: "We shall not desert each other! *lâ ḫala' w-lâ 'adam,*" and is the first to throw himself on the enemy, with the words:

"If Allâh grants luck to us we shall capture your mares as we have already taken your camels!" for nothing inspires the troop so much as the bravery of its leader. On the other hand, if he betrays hesitation, all is lost. If the leader on his part notices that his men are wavering, he admonishes them with the battle cry:

"Before your eyes, O comrades! The rider protecting 'Alja is I, So-and-So. I fill even heroes with fear, I, So-and-So, *ḏa"âr as-sebâja w-ana flân eben flân.*" If they answer: "Enough

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now and grace! *kafw w-na'am*," he is positive that they will not desert him.

If he sees a man fleeing, the leader cries: "Shame on thee for running away! Thou art not worthy to mount a she-camel! Thy daughter shall not marry lest she bear a scoundrel like thee, who desertest thy comrades!" If more try to run away, the leader shouts: "Shame on you, ye runaways! Face about, come back, ye are going in the wrong direction!" and beats them with the flat of his saber. This is effective. First one and then another rejoin him, howling: "At them! At them! O So-and-So! say not afterwards that thou hast not seen me throwing myself at them! at them! at them! *fowkahom 'alej-hom*." If it seems as if the enemy would win, the girls, if present, with words and gestures encourage the warriors to persevere. With their breasts bared and hair loosened they ride on camels where the greatest danger appears, call to their friends and to those dear to them, remind them of amorous moments spent together, and threaten to join the enemy if their own people disappoint them.

Many, especially the younger warriors, then with the left hands raise the hem of their cloaks before their eyes and, with the saber or dagger in the right hand, throw themselves on the enemy. During the fight they shout: "Away! Tremble! At you! at you! O faithless people! Ye shall not escape. We came from afar to get you!" And then the fight changes into a series of duels. Personal bravery, though greatly limited by the use of firearms, may even now be exhibited.

If the attackers learn that there is in the camp to be assailed a fighter feared for his bravery, they prepare to destroy him. The evening before the attack the leader takes a cup of black coffee in his hand and says:

"This cup is filled with the blood of So-and-So. Who will drink it?"

If one of the men present takes the cup and drinks the coffee with the words "I am drinking the blood of So-and-So," he is obliged to meet the aforesaid hero in a duel. During the fight he asks again and again:

"O riders, who of you has seen So-and-So?"

If the hero is not among the fighters on that day, a comrade of his will answer: "O thou son of an honorable family, he is not here. If he were, thou mayst be sure he would not hide from thee. But here is one who will take his

703 726 place. Only come nearer with her [the mare]! *Jâ walad al-ḥalâl mâ hw ḥâzer lâ čân ḥâzer mâ čân ittuḳa' 'ank ḥâzer min jesedd 'anneh mâr žarrebha ǧâj.*"

But if the hero happens to be present, he says: "Oh, who is inquiring for So-and-So? This is he. Thou hast reached him. *Jâ nâšeden 'an flân hâḏa hw waṣelt ḥâzer.*"

The comrades of both warriors then stop fighting, the better to observe the result of the duel, *mulâḳa'*. Both duellists first utter the battle cry of their tribe, adding: "Never say: 'He has surprised or tricked me.' *Lâ tḳul ṛaṭarni w-bâḳni.* Brace up now and defend thyself! *ḫoḏ ḥaẓarak w-enfa' ḥâlak.* Oh, how do I frighten heroes! Thou sneeredst at me and thy lips are twitching!" A duel always ends with the death of one of the warriors. Of the victor the tale quickly spreads: "He fought, *tanâṭaḥ*, with So-and-So."

726 782 Whoever catches sight of the chief during the battle and longs to defeat him, cries out: "O Allâh, help me to defeat the chief and I will sacrifice a fat she-camel to thee! *jâ allâh baš-šejḥ w-fâṭer.*"

266 727 It is a fact that there are still many who drink the blood of the stricken enemy. 'Awde abu Tâjeh shouted: "O Allâh, give Da'sân to me that I may drink his blood!" Da'sân al-Hemš was a brave Šarâri warrior. Meeting him in a battle, 'Awde abu Tâjeh with a well-aimed bullet swept him from the saddle, jumped down on him, and, putting his mouth to the wound, drank his blood. Then he cut open his breast, tore out the still beating heart, and ate it.

726 782 A raider who wishes either for his brother or for himself to capture a fine mare on which the enemy is still sitting, calls out: "Oh, for the luck of So-and-So! [here he names his brother or himself], help me to throw this rider off his mare and I will sacrifice a she-camel! *jâ baḫat flân beha-l-ḳlâ'a w-fâṭer.*" Then he shoots at the enemy, cuts him with his sabre or stabs him with his spear, and throws him from the saddle, *ḳalla'eh 'anha.*

726 628 A warrior coming face to face with an enemy by whose hand his father, brother, or another relative has fallen, shouts at him: "O So-and-So, I wish to avenge my father! *jâ flân jâ beṭarârât abûj.*" If the other is not afraid he will answer: "Away with thee who rememberest a debt and askest for a settlement! *tḥasa jâ ḥâfẓ ad-dên w-ṭâlbeh.*" But if he is afraid he begs: "I ask thy protection! Shouldst thou refuse it and

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727 765 A sister cries three times: "Alas, woe is me! alas, thou brother of mine!"

A daughter: "Alas, woe is me, alas, thou father of mine!"

Then they sit down, cry till their eyes are dry, and return quietly to their tents. There is no other mourning.

LARGE BATTLES, OR *MANÁḤ*

721 726 The fight called *manâḥ*, as distinguished from the *razw* or raid for booty, is very different. When a stronger tribe wants to possess itself of the territory of a weaker or to increase its fame, *zowd al-i'tibâr*, it moves with all its herds and tents into the territory occupied by the latter, *ṣâl 'alejh ṣowla*, and finally encamps near the main camp of the enemy. The tents form as a rule two long rows, which behind the herds graze; in front of them, within rifle shot, stands the tent of the leader and a few others belonging to his retinue. In these few tents there is nothing except the utensils for making black coffee, meals being prepared in the tents behind. All the mares stand saddled by these war tents, *bujût al-ḥarb*, while the riding camels lie fettered between the other tents. The men on foot are posted right and left of the war tents. Before the attack, the men on foot sometimes hide by the war tents.

721 726 The cavalry attempts to drive the enemy to them and within rifle shot. Before the attack the tribal emblem Abu-d-Dhûr is

● 703 fastened to a camel which walks in the midst of the bravest youths on horseback. These warriors are accompanied by the prettiest women and girls of the camp, who, with their bosoms bared and hair loosened, keep shouting:

"He who runs away today shall never receive anything from us; *illi ješred al-jowm mâ leh 'endana ḥakk.*" Their inspiring high-pitched cries, *zarârît*, are heard for a great distance. In order to raise the courage and steadiness of his warriors the chief orders the 'Aṭfa, a fancy litter, to be placed on a she-camel and the handsomest of the girls to take her place in it. Throwing off her kerchief the maiden loosens her hair, unfastens the string holding together the dress under the throat, and seats herself in the litter. Her female companions, likewise, mount she-camels and shouting *zarârît* hasten to join the melée in order to encourage their relatives and friends. If it is impossible to withstand the superior strength of the enemy, they call out to the girl on the 'Aṭfa to conceal

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herself, as the capture of the 'Aṭfa by the enemy would mean the greatest disgrace for both the reigning kin and the whole tribe. Thereupon the girl on the 'Aṭfa drives her animal to her father's tent, makes it kneel here, and either jumps off, unbuckles the litter, and pulls it inside the tent, or flees with it from the camp.

When the tribe is attacked while migrating and the women driving the camels laden with all their household goods fear that the enemy may rob them — the men, meanwhile, being engaged in repelling the attackers — they beg every passing rider to defend them, and the girls, especially, at the top of their voices, call out the names of their sweethearts:

"Bring me So-and-So, ye men! Call So-and-So hither, ye who like to amuse yourselves with girls! I want So-and-So, him of whom all talk!"

If a man passes by whom the woman expects to help her, she cries: "Thou wert praised to me so highly, and yet I have not seen thee do anything today."

When a lover reaches the woman of his heart, she breaks into an inspiring shout, uttering in a high-pitched tremulous voice the syllables of the word *zaġarit*. The lover greets her: "Oh, how I rejoice before thine eyes! *jâ mâ 'ajnêč wa-fraḥi*," or: "To thy joy, O So-and-So! *farḥateč jâ flâne*."

Ditties Sung by Defenders of Their Camps

While speeding through the camp or the moving throng in order to repel a hostile attack the men sing short ditties.

Jâ rabb naṣlobak al-ḥuda'
w-as-sitr w-al-'elm al-malîḥ
rab'i medâbis al-'uda'
w-en ḥarrafaw 'enda-ṭ-ṭariḥ.

O Lord! we beg thee for a lucky guidance,
For protection and good news!
My comrades, cudgels for the enemy,
Will not turn their mares save when a rider is thrown from his saddle.

They pray to Allâh for lucky leadership and favorable news about the position of the main force of the enemy, that they may attack at once and thus avoid being taken on the

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The wife of the fallen Râkân entreats Allâh to destroy Fahad or Ṭalâl of the Eben Haḏḏâl kin. who had killed her husband.

Tadallahî w-erʿî hawâč Leisurely move and graze at will,
jâ ḥâjilen maʿ fuṭṭari O sterile one with she-camels old!
w-alli jeruddeč ʿan hawâč And should anyone check thee
haḏâk ʿelmeh mâ jenṭeri. Pay no heed to reports concerning him.

Tadallah means a quiet, unrestricted movement; she can go where she pleases, fast or slow. Such a leisurely gait is enjoyed especially by the young sterile she-camels, *ḥâjel*, who like to prance and run from one place to another in search of the best pasture. They are often joined by she-camels more than twenty years old, which, if they bear no longer, are not restricted in their freedom. In regions entirely safe such animals can scatter far and wide, but in the proximity of the enemy they are kept together. The brave warrior tells the she-camels to disregard the danger, as he will protect them—and if any one should still try to herd them, not to obey him. *Elmeh mâ jenṭeri* is said of a man who talks too much. [828] The news, *ʿelm*, he brings is interesting, but nobody believes it, *mâ jenṭeri*. With such a babbler an honest Rwejli should have nothing to do, *mâ jaṭri leh*.

Aṭʿan laʿajni fâṭeri
w-aṭʿan elja ḥâb aḏ-ḏalîl
en mâ ḥamejteh bel-ʿena
jâ lejt mâ ʿomri ṭawîl.

To rescue my old she-camel I will stab,
Yea, stab all the more when he becomes afraid who does not esteem honor.
And should I be unable to save her with my spear
Then, Oh, may I not live long!

Fâṭer is a twenty-year-old she-camel. *Ḏalîl* is a man who values his health and life above his honor. Seeing that during a hostile attack he would have to face superior numbers, he fears for his life, *ḥâb*, and takes to flight, while a man of honor stays and tries to replace such a coward by greater bravery. Rather than allow his old she-camel to be captured, he will die. [703]

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is surest of capturing a camel when he crosses his legs on its neck and guides it by a slight kick of his foot. But if the enemy succeeded even in that, the Rwala would throw themselves on them like a flooded creek or torrent, and would overcome and capture them. *Naff* is a torrent which carries away everything in its way. *'Aḍa'* means both dry or live bushes, grass, excrements, dirt, coarse sand, etc., all of which, lying generally between the banks or in reach of the torrent, are carried away by it. *Meğneb* is the slope shutting in the valley through which a creek runs.

La'ujûn šikḥen rawwaḥat
tasma' baha dann al-ğaras
en mâ rumejt (sic) *'abd al-kerîm*
jaḥram 'alej rkûb al-faras.

For the eyes of the white [camels] of reddish hue who
have just reached the place of their night's rest
And from whom thou hearest a slight tinkling of bells,
If I do not throw down 'Abdalkerîm,
May I not be allowed to ride a mare.

'Abdalkerîm âl Ğarba', the war leader of the Šammar camping in Mesopotamia, frequently attacked the herds of the Rwala when they were encamped with the 'Amârât on the middle Euphrates. A bell is hung on the neck of only a valuable she-camel which is inclined to wander afar.

Jâ lâbeti ḥoṭṭû ṛalab
w-ar-riš mardûmen 'alejh
jâ ḥejf jâ ḥaṭw al-walad
finir w-mašrûhen 'alejh.

O comrades mine, [on your spears] tie ash-gray ostrich
But cover them with the black feathers. [feathers,
Oh, shame! Many a youth
Flees and yet all relied on him.

Riš means the black, *ṛalab* the ash-gray feathers of a female ostrich. When a youth has distinguished himself in repelling an attack, the chief orders his comrades to fasten to the spear where the blade is set into the shaft ash-gray feathers of a female ostrich and to post it before his tent. When people ask in whose honor the spear is placed there,

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703 554 they are informed of the youth's heroism. If during an attack an otherwise worthy youth does not stand his ground, the gray feathers are covered by black ones as a sign that for the first time he has not behaved in a manner befitting his honor. *Ḥafw* means "many a one." *'Alejh šarha*: he was depended on; *kunt maʾrûhen 'alejh*: I depended on him. 539A

Aṣ'an la'ajni ṣâḥebi
w-aṣni la'ajni 'andeli
ḳalbi ṛada beh ṣâḥebi
minni 'aṭijjat ǧandali.

To aid my sweetheart I wish to stab,
And I will stab also to help my thoroughbred mare;
Of my heart my beloved took possession.
She received it from me like a Ġandal's gift which is never returned.

'Andelijje is a thoroughbred white mare; in poetical language this expression is used instead of *aṣîle*. *Ṛada beh* and *aḫaḏeh*, he took him, have the same meaning. Anything a father has given may be demanded back by the son. However, if any member of the Eben Ġandal kin makes a gift, nobody, as will be explained below, may ask for its return. Therefore, he who wishes to make his gift secure, gives it first to a member of the Eben Ġandal kin, who then hands it to the person for whom it was intended. [431]

Aṣ'an la'ajni bint eben ḳublân
oḫt allaḏi zabn aṭ-ṭarîḥ
al-'ajn 'ajn mušaḏḏar al-ṛuzlân
'alîlaha mâ jesterîḥ.

I will stab to help Eben Ḳublân's daughter,
The sister of the defender of one from his saddle thrown.
Her eye keeps a sharp lookout like a frightened gazelle;
Her lover will, faith! not have much rest.

Eben Ḳublân is the name of a kin of the al-Ḥsene division, Weld 'Ali tribe. One who assists a comrade thrown from the saddle acts honorably, as by doing so he abandons any booty he might capture and also exposes himself to the danger of being attacked while lifting the fallen man from the ground and placing him on his own horse. The gazelles live [577]

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Jâ-bu ṭemânen ḏubbalen wa-rhâf
'eḏâb liṭarrâd al-hawa
jâ žiḏleten rîš an-na'âm erdâf
jel'ab beha ṣafž al-hawa.

O thou with eight teeth fine and small,
Which so torment him who is given to flirting!
O braids above the forehead, as thick as the ostrich's feathers,
With which nothing but a strong breeze can play.

Ṭemân are the four lower and the four upper incisors. The finer and smaller, the prettier they are. When they are shown by a smiling beauty, the passion of amorous men is inflamed to a high degree. *Ṭarrâd* is a warrior who, circling on his mare, attacks the enemy with the one aim of defeating them. No sooner has he vanquished one, than he throws himself on another. *Ṭrâd* is a hand-to-hand fight, also a mock battle in which the struggles of a real battle are imitated. It is often performed in honor of an esteemed guest. *Ṭrâd al-ḫejl* has the same meaning as *le'eb al-ḫejl*, mock battle, cavalry play. *'Arâża* has nothing in common with *ṭrâd*. In *'arâża* the warriors defile, one by one, before the standing chief, assure him of their fidelity, and by uttering their war cry raise one another's war spirit. He that devotes much of his time to love affairs also resembles a *ṭarrâd*, because, having gained the victory over one beauty, he leaves her in order to win the favor of another. The feathers on the hips of an ostrich are the thickest. A beauty's *žiḏle* should, likewise, be so thick and heavy that nothing except a strong breeze could move it. *Safž* or *ṣalf* is a strong, sudden gust of wind.

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Jâ ḫowḳ jâ dakkâk al-ḫejl
jâ merteči fowḳ al-ḫani
ekhar ḳa'ûdak 'enda rkûz al-ḫejl
abi-ṣmanak w-atrok ḫali.

O sweetheart mine who givest forth a fragrance as if pounding cardamom!
O thou who supportest thyself by the bent litter pole!
Stop thy camel at the cavalry assault,
For I will desert my kin to guarantee thy safety.